

Christmas Masses

will be at

6:00, 7:00, 7:30, 8:00, 8:30, 9:00,
10:30 and 11:00 o'Clock



in

St. John's Church
Waterloo, Iowa



Dear Parishioner:

That Our Loving Saviour
May Bless You and Yours
Most Abundantly on This
Christmas Day and Always
Is the Fervent Prayer and
Special Intention of Your
Devoted Pastor and Assistants
in Their Christmas Masses.

Rev. P. W. McElliott

Rev. Mark Moore

Rev. Jacob Roth



My
Christmas Missal



Containing the Three Masses
for the Feast of Our Lord's
Nativity -- Christmas Day

“He came unto his own and his own received Him not.”

“Christmas without Christ” — what a strange, unthinkable combination of two incompatibles. Yet this is the union which many endeavor to effect, unmindful of the paradox they create.

For millions outside of the Church, Christmas is just a time of good food, good will, good cheer—nothing more.

The Catholic in name who fails to go to Mass on the beautiful festival of our Lord’s Birth, is attempting this same impossible combination — “Christmas without Christ.”

The Catholic who fails to receive Holy Communion on Christmas is sorrowfully inconsistent. The foxes of pleasure have holes; the birds of material interest have their nests, in his heart; but the Son of God has not whereon to lay his head.

There can be no worthy celebration of Christmas in the case of a Catholic, without a devout, fervent Christmas Communion.

Intelligent use of this missal at the Christmas Masses will augment your piety and devotion.

Preparatory Prayers of the Mass



With the covered chalice and its paten upon a corporal in the center of the altar (except at Solemn Masses) the priest, at the foot of the altar, begins:

P. In the name of the Father, and of the Son, and of the Holy Ghost. Amen. I will

go unto the altar of God.

S. To God Who giveth joy to my youth.

The 42nd Psalm is now recited:

P. Judge me, O God, and distinguish my cause from the nation that is not holy; from the unjust and deceitful man deliver me.

S. For Thou, O God, art my strength: why hast Thou cast me off? And why go I sorrowful whilst the enemy afflicteth me?

P. Send forth thy light and thy truth: they have led me and brought me unto thy holy hill, and into thy tabernacles.

S. And I will go unto the altar of God: to God Who giveth joy to my youth.

P. I will praise Thee on the harp, O God, my God: why art thou sad, O my soul? And why disquietest thou me?

S. Hope in God, for I will yet praise Him: the salvation of my countenance and my God.

P. Glory be to the Father, and to the Son, and to the Holy Ghost.

S. As it was in the beginning, is now, and ever shall be, world without end. Amen.

P. I will go unto the altar of God:

S. To God, Who giveth joy to my youth.

P. Our help is in the name of the Lord:

S. Who made heaven and earth.

The priest recites the Confiteor (I Confess) after which:

S. May almighty God have mercy on thee, and forgiving thee thy sins, bring thee to life everlasting.

P. Amen.

S. I confess to almighty God, to blessed Mary ever-virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the saints, and to thee, Father, that I have sinned exceedingly in thought, word and deed: through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever-virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the saints, and thee Father, to pray to the Lord our God for me.

P. May almighty God have mercy on you, and forgiving you your sins, bring you to life everlasting.

S. Amen.

P. May the almighty and merciful Lord grant us pardon, absolution and remission of our sins.

S. Amen.

P. Thou, O God, having turned, wilt enliven us.

S. And thy people shall rejoice in Thee.

P. Show us, O Lord, thy mercy.

S. And grant us thy salvation.

P. Lord, hear my prayer.

S. And let my cry come unto Thee.

P. The Lord be with you.

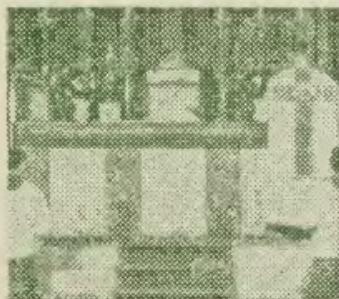
S. And with thy spirit.

P. Let us pray:

Going up to the altar, kissing the altar stone where relics of the saints repose, the priest prays silently:

TAKE away from us our iniquities, we beseech Thee, O Lord; that we may be made worthy to enter with pure minds into the Holy of Holies. Through Christ our Lord. Amen.

We beseech Thee, O Lord, by the merits of those of thy saints whose relics are here and of all the saints vouchsafe to forgive me all my sins. Amen.



The Introit

Introit signifies entrance or beginning; it was the entrance hymn in the early Church.

Introit to Credo is called Mass of the Catechumens after which, in ancient times, those under instruction and not yet baptized, were dismissed.

CHRISTMAS—FIRST MASS—INTROIT:—

Ps. 2.—The Lord said to me, Thou art my Son, this day have I begotten Thee. Ps. 2.—Why have the Gentiles raged and the people devised vain things? Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

The Lord said to me, Thou art my Son, this day have I begotten Thee.

CHRISTMAS—SECOND MASS:—

Isa. 9.—A light shall shine upon us this day, for the Lord is born to us; and He shall be called Wonderful, God, the Prince of Peace, the Father of the world to come: of whose reign there shall be no end. Ps. 92.—The Lord hath reigned, He is clothed with beauty; the Lord is clothed with strength. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

A light shall shine upon us this day, for the Lord

is born to us; and He shall be called Wonderful, God, the Prince of Peace, the Father of the world to come: of whose reign there shall be no end.

CHRISTMAS—THIRD MASS—INTROIT:—

Isa. 9.—A Child is born to us, and a Son is given to us; whose government is upon his shoulder and his name shall be called the Angel of Great Counsel. Ps. 97.—Sing ye to the Lord a new canticle, for He hath done wonderful things. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

A Child is born to us, and a Son is given to us; whose government is upon his shoulder; and his name shall be called the Angel of Great Counsel.



The Kyrie

These are the only words of the Mass in Greek. Priest and faithful here humbly petition grace and mercy in a thrice repeated supplication, addressed to each of the Three Divine Persons.

P. Lord, have mercy.	S. Lord, have mercy.
P. Lord, have mercy.	S. Christ, have mercy.
P. Christ, have mercy.	S. Christ, have mercy.
P. Lord, have mercy.	S. Lord, have mercy.
P. Lord, have mercy.	

The Gloria

(At the center of the altar)

This hymn commences with the glad message which the angels sang on Christmas night. In the Mass, the Gloria is a canticle of praise and thanksgiving for all God's gifts to man.

GLORY be to God on High, and on earth peace to men of good will. We praise Thee, we bless Thee,

we adore Thee, we glorify Thee. We give Thee thanks for thy great glory, O Lord, God, Heavenly King, God the Father Almighty.

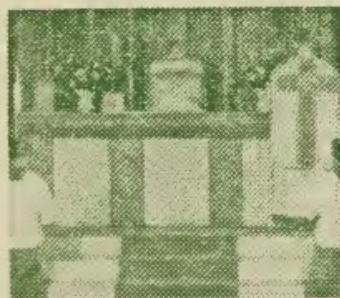
O LORD, the only begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, Who takest away the sins of the world, have mercy on us. Thou Who takest away the sins of the world, receive our prayer. Thou Who sittest at the right hand of the Father, have mercy on us.

FOR Thou only art holy; Thou only art the Lord: Thou only art most high, O Jesus Christ, with the Holy Ghost, in the glory of God the Father. Amen.

Turning to the people, the priest says: "Dominus Vobiscum," a blessing priest and people frequently exchange during the Mass.

P. The Lord be with you. S. And with thy spirit.

The Collect



The word "Collect" means gather together; standing with arms extended in imitation of our crucified Lord, Who with outstretched arms, prayed from the cross for the whole human race, the priest offers to God the united prayers of the faithful. Number of Collects depends upon the day or feast.

CHRISTMAS—FIRST MASS—COLLECT:—

Let us pray: O God, Who didst illumine this most holy night with the brightness of the True Light, grant, we beseech Thee, that we who have known the mystery of his light on earth, may also attain to the full enjoyment of his joys in heaven, Who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end. S. Amen.

CHRISTMAS—SECOND MASS—COLLECT:—

Let us pray: Grant, we beseech Thee, O Lord, that we, upon whom is poured forth the new light of thy Word made flesh, may show forth in our actions that which by faith shineth in our minds. Through the same our Lord Jesus Christ, thy Son, etc. S. Amen.

(Com. St. Anastasia.) Let us pray: Grant, we beseech Thee, almighty God, that we who celebrate the festival of blessed Anastasia, thy martyr, may feel her patronage with Thee. Through our Lord Jesus Christ, thy Son, etc. S. Amen.

CHRISTMAS—THIRD MASS—COLLECT:—

Let us pray: Grant, we beseech Thee, almighty God, that the new birth in the flesh of thine only-begotten Son, may set us free, whom the old bondage doth hold under the yoke of sin. Through the same our Lord Jesus Christ, thy Son, etc. S. Amen.

Epistle, Gradual, Etc.

(At the right or Epistle side)

Having prayed with and for the people, the priest now instructs them by reading the Epistle. Epistle means a letter; it is usually taken from a letter of the Apostles to the faithful or from the writings of the Prophets or other parts of Holy Scripture. In Solemn Masses the subdeacon chants the Epistle.

The Gradual, from “gradus,” meaning “step,” so-called because originally it was chanted on the altar step, is the congregation’s response to the inspired instruction of the Epistle.

CHRISTMAS—FIRST MASS—EPISTLE:—

Titus 2, 11-15.—Beloved: the grace of God our Saviour has appeared to all men, instructing us, in order that, rejecting ungodliness and worldly lusts, we may live temperately and justly and piously in this world; looking for the blessed hope and glorious coming of our great God and Saviour, Jesus Christ, who gave himself for us that he might redeem us

from all iniquity and cleanse for himself an acceptable people, pursuing good works. Thus speak, and exhort, in Christ Jesus our Lord. S. Thanks be to God.

GRADUAL:—

Ps. 109.—With Thee is the principality in the day of thy strength; in the brightness of the saints, from the womb before the day-star have I begotten Thee. The Lord said to my Lord, Sit Thou at my right hand, until I make thine enemies thy footstool. Alleluia, alleluia. Ps. 2.—The Lord hath said to me. Thou art my Son, this day have I begotten Thee. Alleluia.

CHRISTMAS—SECOND MASS—EPISTLE:—

Titus 3, 4-7.—Beloved: when the goodness and kindness of God our Saviour appeared, not by reason of good works that we did ourselves, but according to his mercy, he saved us through the bath of regeneration and renewal by the Holy Spirit; whom he has abundantly poured out upon us through Jesus Christ our Saviour, in order that, justified by his grace, we may be heirs in the hope of life everlasting, in Christ Jesus our Lord. S. Thanks be to God.

GRADUAL:—

Ps. 117.—Blessed is he that cometh in the name of the Lord; the Lord is God, and He hath shone upon us. This is the Lord's doing; and it is marvelous in our eyes. Alleluia, alleluia. Ps. 92.—The Lord hath reigned, He is clothed with beauty; the Lord is clothed with strength, and He hath girded Himself with power. Alleluia.

CHRISTMAS—THIRD MASS—EPISTLE:—

Heb. 1, 1-12.—God, Who at sundry times and in divers manners spoke in times past to the fathers by the prophets, last of all in these days has spoken to us by his Son, whom he appointed heir of all things, by whom also he made the world; who, being the brightness of his glory and the image of his substance, and upholding all things by the word of his

power, has effected man's purgation from sin and taken his seat at the right hand of the Majesty on high, having become so much superior to the angels as he has inherited a more excellent name than they. For to which of the angels has he ever said, "Thou art my son, I this day have begotten thee?" And again, "I will be to him a father, and he shall be to me a son?" And again, when he brings the firstborn into the world, he says, "And let all the angels of God adore him." And of the angels indeed he says, "He makes his angels spirits, and his ministers a flame of fire." But of the Son, "Thy throne, O God, is forever and ever, and a sceptre of equity is the sceptre of thy kingdom. Thou hast loved justice and hated iniquity; therefore God, thy God, has anointed thee with the oil of gladness above thy fellows." And, "Thou in the beginning, O Lord, didst found the earth, and the heavens are works of thy hands. They shall perish, but thou shalt continue; and they shall all grow old as does a garment, and as a vesture shalt thou change them, and they shall be changed. But thou art the same, and thy years shall not fail." S. Thanks be to God.

GRADUAL:

Ps. 97.—All the ends of the earth have seen the salvation of our God; sing joyfully to God, and all the earth. The Lord hath made known his salvation; He hath revealed his justice in the sight of the Gentiles. Alleluia, alleluia. A sanctified day hath shone upon us; come ye Gentiles, and adore the Lord; for this day a great light hath descended upon the earth. Alleluia.

Munda Cor Meum (Cleanse My Heart)

(At the center of the altar)

While the server is carrying the book to the Gospel side of the altar, the priest, bowing humbly, prays:

CLEANSE my heart and my lips, Almighty God,
Who didst cleanse the lips of the Prophet Isaias

with a burning coal; and through thy gracious mercy, vouchsafe so to purify me, that I may worthily announce thy holy Gospel. Through Christ our Lord. Amen.

VOUCHSAFE to bless me, O Lord: The Lord be in my heart and on my lips, that I may worthily and fittingly announce his Gospel. Amen.

The Gospel



At the book on the Gospel side, the priest traces the sign of the cross on the forehead, lips and breast to show that he accepts with his intelligence, proclaims with his voice and reveres with his heart the Gospel. In Solemn Masses the deacon chants the Gospel.

P. The Lord be with you. S. And with thy spirit.

P. The beginning (continuation) of the holy Gospel according to (N.). S. Glory be to Thee, O Lord.

CHRISTMAS—FIRST MASS GOSPEL:—

Luke 2, 1-14.—At that time there went forth a decree from Caesar Augustus that a census of the whole world should be taken. This first census took place while Cyrius was governor of Syria. And all were going, each to his own town, to register. And Joseph also went from Galilee out of the town of Nazareth into Judea to the town of David, which is called Bethlehem—because he was of the house and family of David—to register, together with Mary his espoused wife, who was with child. And it came to pass while they were there, that the days for her to be delivered were fulfilled. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for him in the inn. And there were shep-

herds in the same district living in the fields and keeping watch over their flock by night. And behold, an angel of the Lord stood by them, and they feared exceedingly. And the angel said to them, "Do not be afraid, for behold, I bring you good news of great joy which shall be to all the people; for there has been born to you today in the town of David a Saviour, who is Christ the Lord. And this shall be a sign to you: you will find an infant wrapped in swaddling clothes and lying in a manger." And suddenly there was with the angel a multitude of the heavenly host praising God and saying, "Glory to God in the highest, and peace on earth to men of good will." S. Praise to Thee, O Christ.

CHRISTMAS—SECOND MASS—GOSPEL:—

Luke 2, 15-20.—At that time the shepherds were saying to one another, "Let us go over to Bethlehem and see this thing that has come to pass, which the Lord has made known to us." So they went with haste, and they found Mary and Joseph, and the babe lying in the manger. And when they had seen, they understood what had been told them concerning this child. And all who heard marvelled at the things told them by the shepherds. But Mary kept in mind all these words, pondering them in her heart. And the shepherds returned, glorifying and praising God for all that they had heard and seen, even as it was spoken to them. S. Praise to Thee, O Christ.

CHRISTMAS—THIRD MASS—GOSPEL:—

John 1, 1-14.—In the beginning was the Word, and the Word was with God; and the Word was God. He was in the beginning with God. All things were made through him, and without him was made nothing that has been made. In Him was life, and the life was the light of men. And the light shines in the darkness and the darkness grasped it not. There was

a man, one sent from God, whose name was John. This man came as a witness to bear witness concerning the light, that all might believe through him. He was not himself the light but was to bear witness to the light. It was the true light that enlightens every man who comes into this world. He was in the world, and the world was made through Him, and the world knew him not. He came unto his own, and his own received Him not. But to as many as received Him He gave the power of becoming sons of God: to those who believe in his name: Who were born not of blood, nor of the will of the flesh: nor of the will of man, but of God. And THE WORD WAS MADE FLESH, and dwelt among us. And we saw his glory—glory as of the only begotten of the Father—full of grace and truth. S. Praise to Thee, O Christ.



Nicene Creed (Credo)

The word "Credo" means I believe. The Nicene Creed, an amplified form of the Apostles' Creed, is a profession of faith adopted by the Council of Nice, 325 A. D., and the Council of Constantinople, 381 A. D.

I BELIEVE in one God, the Father Almighty, Maker of heaven and earth, of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God, born of the Father before all ages; God of God, light of light, true God of true God; begotten not made; consubstantial with the Father; by Whom all things were made. Who for us men, and for our salvation came down from heaven; AND WAS MADE INCARNATE BY THE HOLY GHOST OF THE VIRGIN MARY AND WAS MADE MAN. [Here priest and people genuflect at reference to the sublime mystery of the Incarnation.]

He was crucified also for us under Pontius Pilate. He suffered, and was buried. And the third day He rose again according to the Scriptures; and ascended into heaven; sitteth at the right hand of the Father; and shall come again with glory to judge the living and the dead; of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and lifegiver. Who proceedeth from the Father and the Son; Who with the Father and the Son together is adored and glorified; Who spoke by the prophets. And one holy Catholic and Apostolic Church. I confess one Baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen.

The Offertory

Again facing the altar, the priest says: "Let us pray," and reads the Offertory Verse. In the early Church, catechumens, unbelievers and public sinners were excluded from the "Mass of the Faithful" which follows:

CHRISTMAS—1ST MASS OFFERTORY VERSE:—

Ps. 95.—Let the heavens rejoice, and let the earth be glad before the face of the Lord, because He cometh.

CHRISTMAS—2ND MASS—OFFERTORY VERSE:—

Ps. 92.—God hath established the world, which shall not be moved; thy throne, O God, is prepared from of old; Thou art from eternity.

CHRISTMAS—3RD MASS—OFFERTORY VERSE:—

Ps. 88.—Thine are the heavens and thine is the earth; the world and the fullness thereof Thou hast founded; justice and judgment are the preparation of thy throne.

Offering of the Host

After unveiling the chalice, the host that is to be consecrated in this Mass, is offered to God.

RECEIVE, O holy Father, almighty and everlasting God, this Host without spot, which I, thine unworthy servant, offer unto Thee, my living and true God, for mine innumerable sins, offenses and negligences; as also for all faithful Christians living and departed: that to me and to them it may be profitable unto life everlasting. Amen.

Preparation of the Chalice

At the Epistle side, the wine and a few drops of water are poured into the chalice; this mingling symbolizes the union of the divine and human in Christ.

O God, Who didst wonderfully create and dignify the human race, and hast still more wonderfully reformed it: grant that by the mystery of this water and wine, we may be made partakers of his Godhead Who vouchsafed to become partaker of our manhood, Jesus Christ, thy Son our Lord, Who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end. Amen.

Offering of the Chalice



WE OFFER unto Thee, O Lord, the Chalice of Salvation, beseeching thy clemency that in the sight of thy Divine Majesty it may ascend with the odour of sweetness, for our salvation and that of the whole world. Amen.

IN THE spirit of humility, and with a contrite heart, let us be received by Thee, O Lord: and so let our Sacrifice be made before Thee this day, that it may be pleasing to Thee, O Lord God. Come,

Thou Sanctifier, almighty and eternal God, and bless this Sacrifice prepared for the glory of thy holy name.



Washing of Hands

Love for the house of God, purity of deeds and intentions we should bring are here expressed. This action also prepares the priest to handle the Sacred Host.

I WILL wash my hands among the innocent and compass thine altar, O Lord: That I may hear the voice of thy praise: and tell of thy wondrous works.

Lord, I have loved the beauty of thy house: and the place where thy glory dwelleth. Destroy not my soul with the wicked, O God: nor my life with men of blood. In whose hands are iniquities: their right hand is filled with gifts.

But I have walked in mine innocence: redeem me, and have mercy on me. My foot hath stood in the straight way: in the churches I will bless Thee, O Lord.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

A Renewal of the Offertory

(At the center of the altar)

RECEIVE, O holy Trinity, this Offering which we make to Thee in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ; and in honor of blessed Mary ever-virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of these, and of all saints; that to them

it may be for an increase of honor, but to us, of salvation and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

Orate Fratres (Pray Brethren)



P. BRETHREN, pray that this my Sacrifice and yours, may be acceptable to God the Father Almighty.

S. May the Lord receive this Sacrifice from thy hands, to the praise and glory of his name, to our benefit also, and that of all his holy Church. P. Amen.

The Secret

The prayers that follow are called the "Secret" because they are said in a low voice.

CHRISTMAS—FIRST MASS—SECRET:—

May the offering of the day's festival be pleasing to Thee, O Lord, we beseech Thee: that by thy grace, through this sacred intermingling, we may be found like unto Him in Whom our nature is united to Thee. Who liveth and reigneth with Thee in the unity of the Holy Ghost, God,

CHRISTMAS—SECOND MASS—SECRET:—

May our gifts, we beseech Thee, O Lord, accord with the mysteries of this day's Nativity, and ever pour down upon us peace; that, even as He Who was born Man, shone forth also as God, so this earthly substance may bestow upon us that which is divine. Through our Lord Jesus Christ, thy Son, etc. P. Amen.

(Com. St. Anastasia.) Graciously accept our offer-

ings, we beseech Thee, O Lord, and grant that the merits of blessed Anastasia thy martyr pleading for us may prove a help to our salvation. Through our Lord Jesus Christ, thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God,

CHRISTMAS—THIRD MASS—SECRET:

Hallow, O Lord, the gifts we offer by the new birth of thine only-begotten Son, and cleanse us from the stains of our sins. Through the same our Lord Jesus Christ, thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God,

The Preface

This is the introduction to or preparation for the canon, the most solemn part of the Holy Sacrifice; at High Mass, all stand. The priest, concluding the last Secret with "Through our Lord," etc., raises his voice when he comes to the words:

- P. World without end.
- S. Amen.
- P. The Lord be with you.
- S. And with thy spirit.
- P. Lift up your hearts.
- S. We do lift them unto the Lord.
- P. Let us give thanks to the Lord our God.
- S. It is meet and just.

It is truly meet and just, right and availing unto salvation, that we should at all times and in all places give thanks unto Thee, O holy Lord, Father almighty, everlasting God; for by the mystery of the Word made flesh the light of thy glory hath shone anew upon the eyes of our mind; so that while we acknowledge Him as God seen by men, we may be drawn by Him to the love of things unseen. And therefore with the Angels and Archangels, the Thrones and Dominions and all the

hosts of the heavenly army we sing the hymn of thy glory, unceasingly, saying:

The Sanctus

HOLY, holy, holy, Lord God of hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.



Canon of the Mass

With the ringing of the bell at the "Sanctus," begins the Canon of the Mass. Canon here means "rule," because these prayers are seldom changed, and then but very slightly.

For the Entire Church

THEE, therefore, most merciful Father, we suppliantly pray and entreat through Jesus Christ thy Son our Lord, to accept and bless these gifts and presents, these holy and perfect Sacrifices: which we offer unto Thee in the first place for thy holy Catholic Church, that Thou wouldest vouchsafe, to grant unto her peace as also to preserve, unite, and govern her throughout the world: together with thy servant Pius our Pope and (*Name*) our (*Arch*) Bishop, and all orthodox believers and professors of the Catholic and Apostolic faith.

For Definite Persons and All Present

BE MINDFUL, O Lord of thy servants and handmaids (*name them*), and of all here present, whose faith and devotion are known unto Thee: who themselves, or for whom we offer up to Thee this

Sacrifice of praise: for them, and all belonging to them: for the redemption of their souls: for the hope of their health and welfare: and who pay their vows to Thee, the everlasting, living and true God.

Saints Venerated and Invoked

COMMUNICATING *with* and keeping that most holy day on which the spotless virginity of blessed Mary brought forth a Saviour to this world; and also reverencing in the first place the memory of the same glorious and ever-virgin Mary, Mother of our Lord and God Jesus Christ; as also of thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian and all of thy saints: through whose merits and prayers grant that in all things we may be defended by the help of thy protection. Through the same Christ our Lord. Amen.

Spreading his hands over the Oblation:

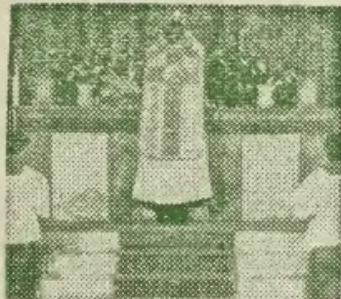
THIS, then the Oblation of our service and of that of thy whole family, we beseech Thee, O Lord, mercifully to accept; and to dispose our days in thy peace; bid us to be preserved from everlasting damnation, and to be numbered among the flock of thine elect. Through Christ our Lord. Amen.

Transubstantiation Petitioned

WHICH Oblation do Thou, O God, vouchsafe in all things to bless, sanction, approve, ratify, and make acceptable that it may become to us the

Body and Blood of thy most beloved Son, our Lord Jesus Christ.

Consecration of the Host



WHO THE day before He suffered, took bread into his holy and venerable hands: and having lifted up his eyes to heaven, to Thee, God, his almighty Father, giving thanks to Thee, did bless, break and give to his disciples, saying: Take and eat ye all of this, *For this is my Body.*

Genuflection, elevation of the Sacred Host, genuflection.

Consecration of the Chalice

IN LIKE manner, after He had supped, taking also this excellent chalice into his holy and venerable hands; and giving thanks to Thee, He blessed, and gave it to his disciples, saying: Take, and drink ye all of this, *For this is the Chalice of my Blood, of the New and Eternal Testament, the mystery of faith; which shall be shed for you and for many, for the remission of sins.* As often as ye do these things do them in memory of Me.

Genuflection, elevation of the Chalice, genuflection.

After the consecration, Christ is upon the altar in a sacrificial state; recall to mind that each Mass is offered to honor, glorify, thank almighty God; to make reparation to Him for the sins of man; to obtain for us all graces and blessings.

Christ Memorialized

WHEREFORE, O Lord, we thy servants as also thy holy people, mindful alike of the blessed passion and resurrection from hell of the same Christ

thy Son our Lord, and of his glorious ascension into heaven: offer unto thy most excellent Majesty, of thy gifts and presents, *a pure Sacrifice, a holy Sacrifice, a spotless Sacrifice; the Bread of everlasting life, and the Chalice of perpetual salvation.*

During preceding prayer, the Oblations are signed with the cross five times, recalling our Lord's five wounds.

Ancient Sacrifice Recalled

UPON which do Thou vouchsafe to look with a gracious and favorable countenance, and to accept them, even as Thou wert pleased to accept the gifts of thy just servant Abel, and the sacrifice of our patriarch Abraham, and that which thine high priest Melchisedech offered unto Thee, a holy sacrifice, a spotless victim.

Fullness of Grace Implored

Bowing profoundly, the priest says:

SUPPLIANTLY we beseech Thee, Almighty God, bid these things be borne by the hands of thy holy angel to thine altar on high, in the sight of thy Divine Majesty: that as many of us as partake, in this holy Communion, of the most sacred Body and Blood of thy Son, may be filled with every heavenly grace and blessing. Through the same Christ our Lord. Amen.

For the Dead

BE MINDFUL also, O Lord, of thy servants and handmaids (*name those for whose souls you wish to pray*), who are gone before us with the sign of faith, and rest in the sleep of peace.

To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light and peace. Through the same Christ our Lord. Amen.

For Ourselves

Striking his breast, the priest says:

AND TO US sinners also, thy servants, who trust in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy Apostles and Martyrs; with John, Stephen, Mathias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and all thy saints; into whose company admit us, we beseech Thee, not weighing our merits, but pardoning our offenses. Through Christ our Lord.

All in and Through Christ

Priest signs Oblations with the cross thrice, uncovers chalice, genuflects, again signs the Oblations five times.

THROUGH whom, O Lord, Thou dost ever create, sanctify, quicken, bless and bestow upon us all these good things: through Him, and with Him, and in Him, is to Thee, God the Father Almighty, in the unity of the Holy Ghost, all honor and glory, world without end. S. Amen.

The Lord's Prayer

LET US PRAY: Instructed by salutary precepts, and guided by divine example, we presume to say: Our Father, Who art in heaven, hallowed be thy

name; thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation. S. But deliver us from evil. P. Amen.

DELIVER us, we beseech Thee, O Lord, from all evils, past, present, and future; and by the intercession of the blessed and glorious ever-virgin Mother of God, Mary, of thy holy Apostles Peter and Paul, and Andrew, and all the saints, graciously grant peace in our days; that by the help of thy mercy we may both ever be free from sin, and safe from all disturbance.

Breaking of the Host

Dying on the cross, Christ's Body, Blood and human Soul were separated; to recall this triple separation, the priest breaks the Host into three parts.

THROUGH the same our Lord Jesus Christ thy Son, Who with Thee liveth and reigneth in the unity of the Holy Ghost, God.

P. World without end. S. Amen.

P. May the peace of the Lord be ever with you.
S. And with thy spirit.

May this mingling and consecration of the Body and Blood of our Lord Jesus Christ be to all that receive it for life everlasting. Amen.



Agnus Dei (Lamb of God)

Our Lord is now addressed as the Immaculate Sacrificial Lamb of God, of Whom mercy and peace are petitioned. Bowing, striking his breast gently, the priest says:

Lamb of God, Who takest away the sins of the world, have mercy on us.

Lamb of God, Who takest away the sins of the world, have mercy on us.

Lamb of God, Who takest away the sins of the world, grant us peace.

Preparation for Holy Communion

Prayer for Peace

O LORD Jesus Christ, Who didst say to thine Apostles, Peace I leave you, my peace I give you; regard not my sins, but the faith of thy Church; and vouchsafe to grant to her that peace and unity which are agreeable to thy will: O Thou Who livest and reignest God, world without end. Amen.

Prayer for Perseverance

O LORD Jesus Christ, Son of the living God, Who by the will of thy Father, and the cooperation of the Holy Ghost, didst through thy death give life to the world: deliver me by this thy most sacred Body and Blood from all mine iniquities, and from all evils; and make me ever to cleave to thy commandments; nor ever suffer me to be separated from Thee; Who with the Father and the Holy Ghost livest and reignest God, world without end. Amen.

Prayer for A Worthy Communion

LET NOT the participation of thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but of thy goodness let it be a safeguard and a remedy to mind and body: O Thou, that livest and

reignest with God the Father in the unity of the Holy Ghost, God, world without end. Amen.

The Sacred Host Received

I WILL take the Bread of Heaven, and call upon the name of the Lord.

LORD, I am not worthy that Thou shouldst enter under my roof: but only say the word and my soul shall be healed. (*This is recited thrice.*)

MAY the Body of our Lord Jesus Christ keep my soul unto life everlasting. Amen.

The Precious Blood Consumed

WHAT shall I render to the Lord for all He hath rendered unto me? I will take the chalice of salvation, and call upon the name of the Lord. Praising will I call upon the Lord, and I shall be saved from mine enemies. The Blood of our Lord Jesus Christ keep my soul unto life everlasting. Amen.

The Faithful Receive Holy Communion

Confiteor, Misereatur, etc., Ecce Agnus Dei, are recited.

Complete participation in the Holy Sacrifice requires the people to receive Holy Communion at this time. When that is not possible, those present should make a Spiritual Communion; i. e., desire to receive and imagine they are doing so.

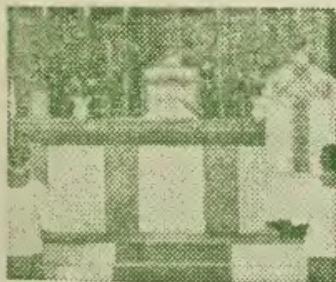
The Ablutions



Lest even a minute portion of the Precious elements be lost, the priest purifies the chalice as well as the tips of his fingers with wine and water. However, if he is to offer a second Mass on the same Sunday or Holyday, he employs a different method in order not to break his Eucharistic fast.

WHAT with our lips we have taken, may we, O Lord, with pure minds receive; and from a temporal gift, may it become to us an everlasting remedy.

MAY thy Body and Blood, O Lord, which I have received, cleave to mine inmost parts; and grant that no stain of sin may remain in me, whom this pure and holy Sacrament hath refreshed: O Thou that livest and reignest world without end. Amen.



Communion Versicle Postcommunion

(At right side except “Dominus Vobiscum” at center)

CHRISTMAS—FIRST MASS:—

Ps. 109.—In the brightness of the saints, from the womb before the day-star I begot Thee.

P. The Lord be with you. S. And with thy spirit.

Let us pray: Grant, we beseech Thee, O Lord God, that we who rejoice in celebrating by these mysteries the nativity of our Lord Jesus Christ, may, by a fitting conversion, become worthy to attain to his fellowship, Who with Thee in the unity of the Holy Ghost liveth and reigneth God, world without end.
S. Amen.

CHRISTMAS—SECOND MASS:—

Zach. 9.—Rejoice greatly, O daughter of Sion, shout for joy, O daughter of Jerusalem: behold thy King comes, the Holy One and the Saviour of the world.

P. The Lord be with you. S. And with thy spirit.

Let us pray: May the new sacramental life, which this birthday feast specially brings to us, ever revive

us, O Lord, whose wonderful birth hath banished the old man. Through the same our Lord Jesus Christ, thy Son, etc. S. Amen.

(Com. St. Anastasia.) Let us pray: Thou hast filled thy family, O Lord, with sacred gifts: refresh us ever we beseech Thee, by her intercession whose festival we celebrate. Through our Lord Jesus Christ, thy Son, etc. S. Amen.

CHRISTMAS—THIRD MASS:—

Ps. 97.—All the ends of the earth have seen the salvation of our God.

P. The Lord be with you. S. And with thy spirit.

Let us pray: Graciously grant, we beseech Three, almighty God, that, as the new-born Saviour of the world is the author of our divine generation, so He may also Himself be the giver of immortality. Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. S. Amen.

P. The Lord be with you. S. And with thy spirit.

P. Go, the Mass is ended. S. Thanks be to God.

MAY the performance of my homage please Thee, O holy Trinity; and grant that the Sacrifice which I, though unworthy, have offered up in the sight of thy Majesty, may be acceptable to Thee; and through thy mercy be a propitiation for me and all those for whom it has been offered. Through Christ our Lord. Amen.



The Mass Ends— The Blessing

MAY Almighty God bless you: the Father, and the Son, and the Holy Ghost.

S. Amen.

The Last Gospel

(At the left or **Gospel side**)

P. The Lord be with you. S. And with thy spirit.

P. The beginning (continuation) of the holy Gospel according to (N.). S. Glory be to Thee, O Lord.

John 1, 1-14. In the beginning was the Word, and the Word was with God; and the Word was God. He was in the beginning with God. All things were made through him, and without him was made nothing that was made. In him was life, and the life was the light of men. And the light shines in the darkness; and the darkness grasped it not. There was a man, one sent from God, whose name was John. This man came as a witness to bear witness concerning the light, that all might believe through him. He was not himself the light, but was to bear witness to the light. It was the true light that enlightens every man who comes into this world. He was in the world, and the world was made through him, and the world knew him not. He came unto his own, and his own received him not. But to as many as received him he gave the power of becoming sons of God; to those who believe in his name: Who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And **The Word was made Flesh**, and dwelt among us. And we saw his glory—glory as of the only begotten of the Father—full of grace and truth. S. Thanks be to God.

CHRISTMAS—THIRD MASS:—

Matt. 2, 1-12.—Now when Jesus was born in Bethlehem of Juda, in the days of King Herod, behold there came Magi from the East to Jerusalem, saying, "Where is the newly born king of the Jews? For we have seen his star in the East and have come to worship him." But when King Herod heard this, he was

troubled, and so was all Jerusalem with him. And gathering together all the chief priests and Scribes of the people, he inquired of them where the Christ was to be born. And they said to him, "In Bethlehem of Juda; for thus it is written through the prophet, 'And thou, Bethlehem, of the land of Juda, art by no means least among the princes of Juda; for from thee shall come forth a leader who shall rule my people Israel.'" Then Herod summoned the Magi secretly, and carefully ascertained from them the time when the star had appeared to them. And sending them to Bethlehem, he said, "Go and make careful inquiry concerning the child, and when you have found him, bring me word, that I too may go and worship him." Now they, having heard the king, went their way. And behold, the star that they had seen in the East went before them, until it came and stood over the place where the child was. And when they saw the star they rejoiced exceedingly. And entering the house, they found the child with Mary his mother, and falling down they worshipped him. And opening their treasures they offered him gifts of gold, frankincense and myrrh. And being warned in a dream not to return to Herod, they went back to their own country by another way. S. Thanks be to God.





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